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WEEKLY REVIEW.

—Mrs. May, so well known for her work for Christ among sailors in Calcutta, gives us in the *Indian Witness* a most interesting account of her "Saloon visiting in Lal Bazaar." It is truly wonderful how she and her associates succeed in winning the sailors from the Saloons to the Coffee Room, where genial services are held with abundant singing and where many find Christ and "break off their sins by righteousness." In the saloons they often encounter quarrelsome and drunken men, ready to abuse and maltreat them, but disarmed by the patience, gentleness, and tact of the ladies, or kept back by their companions. She says: "Our fear is not what the men will do to us, but to our opposers." The surprising thing is that they should continue to find the saloons open to them. But they go about with the continual consciousness of their dependence on an Almighty arm, with momentary prayer and the exercise of faith, and their Almighty Friend never leaves them in the lurch. We do not know of any way of accounting for the toleration they receive from the liquor-venders, except that God answers prayer. It is certainly not a vain thing to trust in the Lord, in these days, any more than in apostolic times. Some twelve or fourteen years ago when the women's temperance crusade began in America, the example was followed in many parts of the world, but only for a season; when the temporary ebullition of enthusiasm passed away, the labour was found too irksome, the burden too heavy. We congratulate Calcutta that so many Christian women there are not weary in this mode of well-doing. We are thankful that Bombay has not a few Christian lady-workers, willing to follow Jack to the saloons and able to exert an influence for good over the men. We wish that all, both men and women, might be stirred up by the thrilling incidents and marked success reported from Calcutta, to engage more heartily in aggressive work among neglected classes.

—There is a Catholic Institution at Ottawa, in Canada, that was lately under the care of four nuns. One of these, Sister Colombe, left suddenly for Ottawa and there she married a young man. Two of her sisters who had taken the veil have also left the convent and returned to the world. This of course is regarded as a great crime, by the Roman-Catholic papers which have referred to the matter, and there has been some discussion of the subject in other papers. The Romanists regard the engagements entered into by the nun, on taking the veil, as most sacred and inviolable. On the supposition that God calls the young person to dedicate herself to Him in that particular sphere, and assume the vows prescribed by the Church of Rome, then of course she is not justifiable or excusable in renouncing the celibate. But there is nothing in Scripture that shows this. All Christians are to present their bodies a living sacrifice to the Lord, but this does not necessarily involve a renunciation of marriage, an honourable estate. And yet what more can the monk or nun be than "a living sacrifice, holy and acceptable to the Lord?" Herod felt bound by his oath to take the head of John the Baptist; but Herod had no right to bind himself in a way that involved the transgression of God's commands. No command loses its force, because a man may have taken an oath not to keep it. What God has prohibited, no vow of ours can make to be right. We do not know the particular circumstances under which these young women left the nun state, and we cannot say if their course was creditable to them or not. But we do not believe that vows of celibacy are according to the spirit or letter of the New Testament. The Apostle Paul in 1 Cor. 7th chapter, records his conviction that there were hindrances to Christian usefulness in the married state which many would do well to avoid by continuing single; but he was careful to point out that the door is not to be closed against a possible, future change of mind. Some of the divulgations made in the last fifty years regarding the lives led in monasteries and convents, might well lead the inmates of such establishments to doubt the sanctity of the vows they have taken. Paul (1 Tim. 4:) speaks of some who in the latter days would forbid to marry and to abstain from eating meat. The best thing the Church of Rome could do would be to throw open the gates of these celibate institutions and suffer any to leave who might have lost the conviction that they were in the path of duty there.

—On the 1st of January, 1884, the Methodist Missionary Society of the U. S. had a debt of $205,088; at the close of last year there was a balance in the Mission treasury of $50,834. This is matter of congratulation. It must be acknowledged, however, that an awful amount of solicitation and importunity manward, was put forth to secure this advance. The question if the interest in Missions is rightly shown by the amount raised, will be best solved when the Methodist churches of America ungrudgingly and spontaneously contribute the annual amount which they have now reached.

—The greatest of all anomalies is that which is seen in the denial of the New Testament to men by those who profess to be ministers of the New Testament. The first half of the New Testament is taken up with the life and teaching of the Lord Jesus. The common people heard him gladly, and at the close of his ministry the Saviour appealed to the fact that in secret he had said nothing, but had always taught in places where the people congregated. It was not forbidden to any to hear him; even the way-side hearers were encouraged to listen. The Samaritans came to hear him after Jesus had told the woman at the well all the things she had done. Jesus over and over again declared that they who received his words received everlasting life. He spoke in the vernacular of the people. Yet here are men professing to have inherited the charge of his church, and they consider it a very dangerous thing for ordinary men to become acquainted with the very words of Jesus. Does not Jesuitism supersede the Gospel. The Mahomedans claim that they have a later revelation, superseding the Gospel; and it would really seem that the Church of Rome made the same pretension. But Christ assures us that his word liveth and abideth forever. "My words shall judge them in the last day."

—The following extract from the late Earl of Shaftesbury's Diary shows what kind of work had chief attraction for him:—

"Went to chair of mothers' meeting in Westminster; a wonderful, really a wonderful—call it, in the language of theology, a miraculous—spectacle. It was a sight to bless God for, such a mighty reformation of drunken, idle, profligate, dirty, and cruel parents. As usual, none of the clergy there. A work of this kind, and of this high and spiritual character, effected by an unordained person, a humble layman, who, without the intervention of a bishop, or a college education, had nothing but the grace of God and the Holy Scriptures, is too powerful, too convincing, too irresistible. It overwhelms 'Apostolical Succession' by an avalanche of practical truth."

He is undoubtedly the minister of Christ who knows how to bring the Gospel so to bear upon men as to produce the results here mentioned. It was on evidence of this kind that Paul rested his claim to be an able minister of the New Testament. Ye are my epistle, he said to the Corinthians. When the Lord comes, many that are last in the Church shall be first, and many that are first (primates) shall be last.

—Mr. Friedman has sent to the *Jewish Herald* the following interesting account of his intercourse with Joseph Rabinowitz, the founder of the New Testament Hebrews:—

"I have had the enjoyment of daily intercourse with our beloved brother, Joseph Rabinowitz, and ample opportunity to obtain an insight into the work to which the Lord of the vineyard has so manifestly called him, and specially fitted him for. In my frequent visits to his house I found every time Jews consulting with him with deepest concern about matters relative to the organisation and development of the prospective church of believing brethren, many of whom sought private interviews with me for advice and sympathy on the all-absorbing question of that remarkable movement going on in their midst. "It was, indeed, a most gratifying sight, and a great surprise to me, to find that at the Saturday's service the simple place of worship called 'The Bethlehem,' was filled to overflowing with Jews, who observed all through a

very decorous and attentive demeanour, which is in itself a fact significant enough, when we take into consideration the natural temper and disposition of the Jew, gendered and maintained as it has been by so many baneful influences, which for centuries have been so assiduously at work both from without and within. To see a number of Jews, nurtured as they are in rabbinical fanaticism and in hatred of Christ, thus congregated and in devout attendance at a service where Christ crucified is lifted up as the power of God unto salvation, both to the Jew and to the Gentile, is evidence unmistakable of the reality of the work of God which is so marvellously taking place before our eyes. Of course, this is all as yet in its infancy, and we may expect yet greater things than these, and that in days evidently not far off, not only in this place, but in many other parts as well. The dry bones *can* live, if God breathes His Spirit upon them, and Jesus the Son of David will yet be hailed as the Son of God, and acknowledged by His own as their Redeemer and their King."

—We learn that the s. s. *Clan Mac Gregor* landed, a few days ago, a detachment of Salvationists consisting of 14 men, 8 women and 2 children. Two of the eight women, a Miss Nicholson and a Miss Leitch, were recently enlisted in Canada. On their way out it appears that both were very ill, "the former a highly-excitable hysterical subject being under the constant care of the ship's surgeon who feared lest she should lose her reason." We extract the following from a communication to the *Bombay Gazette* :—

"The landing of these enthusiastic missionaries was on a par with their other proceedings during the voyage ; and it was not till one of the leaders in the enthusiasm of the moment fell overboard, and was with difficulty saved from drowning, that the ardour of the company was sufficiently cooled to allow of landing. Dressed as natives, and with bare feet, the party were sent up-country next day to start the campaign, from which it is feared few will return. Two young girls, aged respectively 20 and 24, whose over-wrought feelings had been excited beyond control by religious services during the voyage, are now lying in the European Hospital in this town. One is suffering from severe nervous exhaustion, which, in the opinion of three medical men at the hospital, may terminate fatally, if not carefully tended. They all three advise that the patient be sent back to Europe in the same vessel she came, where she will be carefully nursed. The leaders of the Army demur at this, and insist on her going up-country to see and try the work. * * * We have to appeal to the truly religious public, and the charity which knows no sects, but is actuated by love alone, for funds to send these two young girls back to their homes and sorrowing friends. They are both from America. Both are ready to go, and say they have been deceived. It is to be hoped that when these things become generally known at Home, many may be saved from hastily leaving possibly a happy home, to start on a crusade, the end of which they know not."

We also append another letter addressed to the editor of the same paper signed by Rev. Mr. A. Goldwyer Lewis :—

Sir,—I have had an interview with the two young women who came out the other day with the Salvation Army party, and who are now in the European General Hospital, and they are most anxious to return to their homes and their relations in America. The Army will do nothing for them, for they are looked upon as deserters. I propose therefore to invite the general public to contribute small sums of money towards their return fares. I imagine something like Rs. 600 will be required, but I am not yet quite sure of the actual amount. We can give Rs. 50 or so from the Cathedral Offertory funds, and perhaps a small sum may be obtained from the European and Eurasian Poor Fund. I shall be glad to receive subscriptions, and perhaps you will kindly insert a list of subscribers in your paper. Both girls are utterly unfit to remain in this country, and to have brought them out is little short of iniquitous.

—Colonel Taylor, of the Salvation Army, emphatically denies the statement of the Rev. Mr. Lewis that the Army will do nothing for the young ladies spoken of in the above and writes to the *Bombay Gazette* as follows :—

Sir,—Will you allow me to contradict the statement made in the Rev. A. Goldwyer Lewis' letter, inserted in your issue of to-day, concerning the Salvation Army and the two young women in the European General Hospital.

The rev. gentleman states that "the Army will do nothing for them."

This is utterly untrue, as we have not ceased to persuade them to put themselves under our care that we might do our very utmost for them. The fact is, they severed themselves from the Salvation Army before reaching Bombay, and immediately on boarding the ship, told me their arrangements were already made, and that they should return to Canada. In proof of this I give the following letter, which was placed in my hands by a first class passenger on board the *Clan McGregor* on its arrival at the Prince's Dock :—

"S. S Clan McGregor.—Colonel Taylor, Bombay.—Dear Sir,—Miss Leitch and Miss Nicholson have both placed themselves in my protection, and any future communication you may wish to have on the subject you will please send through my solicitors, Messrs. Wilks and Bland, Fort, Bombay.—Yours, &c. J. A. Dollon."

It was with the greatest difficulty, and only after giving the promise that I would not take them to the head-quarters of the Salvation Army, but to the hospital, that I could get possession of them and conveyed them there.

Notwiththstanding this, up to the present moment the Salvation Army has not given them up, and although they tell us that they have friends who are willing to pay their hospital expenses, we have preferred to do so.

—The *Times of India* has the following :—

"The Pastor of the Methodist Episcopal Church having recently applied to the Government for a grant-in-aid of the funds of the Seamen's Rest, the Government made enquiries of the Port Trust whether the two Seamen's Reading and Recreation Rooms were necessary, and whether the Port Trust contributed anything to the support of either of them. The Port Trust replied that they did not recognise the claims of religious communities to special advantages on Port Trust property, and this not only because under the Port Trust Act grants-in-aid of institutions such as those referred to were illegal, but because the Port Trust thought it would be unadvisable to make them. The Port Trust, therefore, did not contribute to the institutions mentioned, nor were they in a position to say whether they were necessary ; but from what they had heard they "had good reason for believing that both institutions had been productive of good results." The Port Trust are probably right in their reading of the Port Trust Act, but considering the undoubtedly excellent work which both institutions are doing in the heart of the Port Trust property, the Trustees might have been a little warmer in their acknowledgments of the services of the people who if they do nothing else, lighten the duties of Port Trust servants."

The letters received from the officers and engineers of many of the vessels that come into the Prince's Dock clearly show that the "Rest" is appreciated by those for whom it has been instituted. The Superintendent also informs us that Sir Frank Souter, who certainly was in a position to judge, favoured the Rest not only with a letter in which he expressed his appreciation of the work being done but also by visiting the place.

W.

—We are desirous of calling the attention of those interested in the Native work to the orphanage connected with the Grant Road Native congregation. The starting of the orphanage was made necessary by the death, last July, of an earnest Christian brother named Balaji Moses, who died after a long illness, leaving his family penniless. There are in the orphanage four children cared for by the mother, who also teaches a small Christian girls' school. The greater portion of the burden of the support of the orphanage, has fallen upon three to four people. If any who may be interested in this kind of work feel disposed to contribute towards it their contributions will be received by Mrs. W. W. Bruere, 326, Grant Road. Articles of clothing may also be sent.

—We regret that many letters, &c., demanding the attention of the Editor of the *Bombay Guardian*, have been unattended to, owing to the absence of the editor, who has only returned as the paper goes to press.

THE NORTH INDIA CONFERENCE. *

This is the ecclesiastical title of the mission of the Methodist Episcopal Church in India whose operations are carried on in Oudh, Rohilcund, Kumaon and Garhwal. Its recent annual session, the twenty-third of its history, was held in the pleasant station of Moradabad, where the mission has attained to a commanding position and to the possession of a splendid property admirably adapted to its manifold work. Bishop Ninde presided, Rev. B. H. Badley was elected Secretary, Rev. J. E. Robinson was present in his capacity of fraternal delegate from the South India Conference, and Rev. Dr. Wherry in the same capacity from the American Presbyterian Mission. The Conference opened on Wednesday the 5th inst., and closed on Monday the 10th at noon. Rev. E. W. Parker was elected fraternal delegate to the South India Conference's approaching session at Madras, and the eleven delegates to the subsequent Central Conference, which the N. I. Conference is entitled to, were also duly elected.

The Conference roll shows that there were 24 American missionaries and 39 native members of Conference present. The lady missionaries of the Woman's Foreign Missionary Society mustered in considerable number, and many missionaries' wives were also in attendance. The ladies transacted their own business by themselves. It is growing in importance and magnitude, and their work demands all the help afforded by thorough organization and systematic prosecution. Other visiting brethren were Revs. D. Osborne and C. W. de Souza of

* This was received last week, but too late for the press. The list of appointments was published in the last issue.

W.

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

the S. I. Conference, J. C. R. Ewing of the Presbyterian Theological Seminary at Saharanpur, and J. V. Lawrence of the United States. Dr. and Mrs. Stone of Bombay were also present. In attendance were 24 foreign and 39 native members of the Conference. A few of the more prominent characteristics of the work reported to the Conference and carried on within its bounds, as they appear to one visiting it for the first time, may be noted.

The work is admirably organized. Possessing many features in common with all other missions it has some peculiar to itself, all of which harmoniously unite to promote the general prosperity. The Disciplinary system of District and Quarterly Conferences and all the dependent and collateral interests that revolve around these, are worked with great efficiency in this foreign field. The educational policy of the Mission, contemplating all grades of schools and the impartation of the highest education to native youth of both sexes, is based on sound principles and prosecuted with wisdom, prudence, and faith. And the work of the W. F. M. Society in all its departments is so related to that of the missionaries, that they prove mutually helpful

The past year has been one of marked success and much general prosperity. Every branch of the work reports progress. The brethren are rejoicing over an increase of more than two thousand Sunday-school pupils, making a total of 22,061 on the registers October 31st. Of these the great majority are heathen and Mahomedan children. The day-schools return between thirteen and fourteen thousand attendants. There were 993 accessions to the membership of the Church, while the baptisms of adults and children numbered over seventeen hundred. A membership of 6,200 contributed over Rs. 3,000 for self-support and Rs. 1,831 for missionary collection. We rejoice to note that a full lakh of rupees was raised and expended in India itself for the general work in its various branches.

Evidently the work is well in hand. Traveling and local preachers, pastors, teachers, and other workers, are under constant and careful supervision of presiding elders, whose districts are of manageable size, and so compact as to admit of easy superintendence of all their circuits and stations.

The Mission seems to work for and fully expect success. The workers appear to have reached a stage in which it is no longer a question as to what methods they shall employ, what weapons they shall use, or what plans they shall adopt. Experimenting is a thing of the past: they are now striking for victory on the right hand and on the left, and every blow tells.

The native ministry is growing in numbers, efficiency and power with every passing year. In its ranks there may not at present stand any men of advanced scholarship or pre-eminent ability, but there are those who are able to rightly divide the Word and to wield the sword of the Spirit with skill and power.

The most inspiring sight that the writer has looked upon during the twelve years of his sojourn in India was that which he was privileged to witness on Conference Sunday, when no less than seventeen Native brethren, well reported of by their brethren, were ordained deacons in the Church of God, and ten men, tried and true, were ordained to the eldership.

An exceedingly interesting incident which in one respect makes this a memorable Conference session, has been the transfer of Rev. Antone Datt to the South India Conference, to labour with Rev. S. P Jacobs in the great Mahomedan city of Hyderabad. Brother Datt is a convert from Mahomedanism, has been for several years a member of the Conference, and enjoys the unqualified esteem and confidence of all his brethren, foreign and native. He will be accompanied by his excellent wife, and followed to his new field by the earnest prayers of those with whom he has been so long and happily associated. The whole Conference is deeply interested in this new departure. It is the first instance of a native missionary being sent out by the Conference, and therefore naturally creates considerable enthusiasm.

A marked feature of the session has been the delightful devotional morning and evening meetings, full of sweetness and light, and characterized by the drawing and uplifting power of the Lord Jesus. The Love Feast on Sunday morning was indeed a session of refreshing from the presence of the Lord, and was continued in the evening in connection with the administration of the Lord's Supper, to the profit of the large company of workers assembled.

The question of readjustment of Conference boundaries came up, and it was resolved to recommend that the whole of the North-west Provinces and the Punjab be included within the bounds of the North India Conference. This involves the cession by the South India Conference of Allahabad, Roorkee, Agra, Mussoorie, and Lahore. The latter body will take action in the matter at its session early next month, and the whole subject will then come before the Central Conference. It is to be hoped that a happy solution of the problems involved may be arrived at—one that will not jeopardize in any way the interests of any part of the work. A special time was fixed on Saturday last to listen to the addresses of the fraternal delegates mentioned above. They were kindly received.

Conference adjourned about 12 o'clock on Monday. Bishop Ninde has won all hearts by the kindliness of his manner in social intercourse and the admirable spirit that characterized his discharge of the delicate and onerous administrative duties pertaining to his high office.

R.

A PETITION TO PARLIAMENT.

THERE is just now a strong movement in England for the Repeal of the base "Contagious Diseases Acts" in India and the Colonies. It is well known that they were abolished in the United Kingdom in April 1886, by Act of Parliament. Professor Stuart, M. P., has secured the publication by the House of Commons of a Return of the C. D Acts as existing in the Colonies. The whole Empire may now read and see the nature of this abominable legislation.

The January *Sentinel* says: "We learn from Professor Stuart, M. P., that he intends immediately, on the opening of Parliament, to ask the Government whether they accept the abolition of regulated vice in Great Britain as carrying with it the repeal of this system in our foreign possessions, and are prepared at once to abolish regulated and licensed vice in India and the Crown Colonies Should the answer to this question be unsatisfactory, he will take the earliest opportunity to obtain the opinion of the House of Commons on the subject, and then a pitched battle will begin." A suggestion follows to "*pour in Memorials to the Government at once.*"

It is very important that people of all classes in India, should appeal direct to Parliament to remove this great evil. The undersigned, acting as the honorary representative of the "DEPARTMENT FOR THE ABOLITION OF REGULATED AND LICENSED VICE IN INDIA AND OTHER BRITISH POSSESSIONS," has Petitions similar to those used in England Let these be used all over India, and thousands of signatures secured as soon as possible. We request friends of Purity in all parts of India to send for this Petition immediately, and see it well circulated.

Natives of all parties should assist in this Appeal to the Chief Council of the Empire. The Petition is of a simple and general character, adapted to express the opinion of the people of India as a body. It may be signed in any vernacular. Our united voice should ring up to the Government upon this important subject.

The Petition, with printed instructions how to sign a Petition to Parliament, will be sent post free on receipt of one anna. Canvassers for signatures will do well to order a few Pamphlets bearing upon the Repeal question, explaining those vile laws, &c. Memorial of National Association, 2½ as.; Report of N. A, 2½ as.; Evidence of Shearn, 2½ as.; At Home and Abroad, 1 a.; Greatest Moral Hypocrisy, 1 a.; Facts are Stubborn Things 1 a; Packet of Repeal Leaflets, 1 a.; Ladies ditto, 1 a.; &c. &c. &c Back numbers of *Sentinel* and *Purity Trumpet* for Canvassing, free.

We propose to have the Indian Contagious Diseases Act printed in a revised form for general circulation in a short time.

Address,
W. J. GLADWIN,
Bombay.

[*All newspapers in India are requested to insert this notice.*]

NOTICES OF BOOKS AND REPORTS.

A Guide to Bombay; Historical, Statistical and Descriptive. By James M. Maclean, now M. P. Twelfth Edition. *Bombay Gazette* Office, Bombay. G. Street & Co., Cornhill, London. We have much pleasure in greeting the twelfth edition of this useful work, of which we have spoken in high terms in years gone by. It gives us the geographical features of Bombay and an outline of its chequered history; treats of the various classes of the population, of the trade and industry, Government and revenue. There is an elaborate account of the city of Bombay, very helpful to travellers and interesting to residents. The Native Festivals are well described. The Second Part consists of the Bombay Directory, giving the information that is usually sought in such works. It is very handsomely got up, and

is comprehensive at the same time that it is portable.

INTERNATIONAL BIBLE STUDY.

January 23.—*Genesis* 6 : 9-22. *G. T.*——

See last Guardian.

January 30.—*Gen.* 12 : 1-9. *G T. Gen* 12 : 2

We enter now upon the history of Abraham. Though the father of the Jewish nation, he himself was of Gentile origin He was the son of Terah and grandson of Nahor, dwelling in Ur of the Chaldees, between the rivers Tigris and Euphrates. How Abraham came first to the knowledge of the true God, we are not told It is probable there was some knowledge of the true God still existing among the descendants of Noah, though more or less mixed up and perverted by idolatrous usages and ideas. Terah, father of Abraham, migrated from Ur to Haran, some time before his death. When Abraham was 75 years old, he received a command from Jehovah to quit Haran and go to a land unknown which the Lord would indicate to him. He evidently knew God, and knew him in the best sense, knew him as worthy of all confidence, and he was willing to entrust his entire life-plan to him. Abraham himself is a rebuke to the spirit that so manifested itself in the Jews his descendants, disinclining them to think that any good can be expected from the Gentile world, or that the covenant of election can ever be extended to the Gentiles. The command was to leave his kindred and his father's house, and go forth with his wife, expecting the guidance of God. He took her and went.

"And I will make of thee a great nation, and I will bless thee and make thy name great; and be thou a blessing; and I will bless them that bless thee, and him that curseth thee will I curse; and in thee shall all the families of the earth be blessed."

This message was not an aspiration of Abraham converted by his fancy into the revelation of a divine purpose. There was nothing, except the promise of God, upon which he could build the expectation of a numerous progeny; for he had been living many years with his wife, without issue. Nor had he any knowledge of Canaan, the land where God would bless his descendants He went out not knowing whither he should go; the last thing that a sensible emigrant, married, would think of doing. But he placed himself unhesitatingly under the pilotage of God. "I will make of thee a great nation." God wished to have a nation that could be recognized as his own, governed by his own laws, accomplishing his own purposes, through whom he could show the nations of the earth the sort of government that would best secure he welfare of the people. Other nations might choose to set aside the supreme government of God, and follow their own ideas; but if the nation selected by God for his own purposes would only continue faithful, the contrast between it and them, would show the world the great mistake made in departing from the living God.

"I will bless thee and make thy name great." The essential condition of receiving honour from God, is that we should disclaim the honour that cometh from man, and have deeply rooted the idea of our own unworthiness. Men for the most part deprive themselves of the blessing of God, by undertaking to bless themselves, to secure their happiness in their own way. Christ said to his disciple, He that will be first of all, let him be last of all and servant of all. "And be thou a blessing." That is, a blessing to the world. Even in those early days, the law of Christian love was in a measure revealed. Abraham was not to go like a Nimrod, hunting the nations, but to do them good. "And I will bless them that bless thee, and him that curseth thee will I curse; and in thee shall all the families of the earth be blessed." God would acknowledge Abraham as his servant and his friend, and it should come to be understood among men that the most effective way to please him was to seek the welfare of this believer; and whosoever would seek to injure him would thereby invite the wrath of God to descend upon him. In the promise to bless all the families of the earth in Abraham, we have the first, faint indication that the Messiah was to be a descendant of Abraham according to the flesh, and an intimation that the Messiah should come not for Israel only, but for all the world.

Abraham took Sarai, also Lot his nephew, son of his brother Haran, and set out on his travels westward, following a course similar to that which the Magi followed 2,000 years later when they went to find the promised Deliverer. Abraham lived in the 18th and 19th centuries before Christ. Thus in the 19th century before Christ a promise was given that has made our nineteenth century what we see it to be. He came to Shechem. "The Canaanite was then in the land;" few in number and a feeble folk compared with the numbers that had to be subdued by Joshua. The neighbourhood of Shechem was made sacred to Abraham by the Lord's appearing. Not as he appeared to the woman of Samaria, near twenty centuries later, sitting upon a well, as one weary: but in such a way that Abraham knew that the same blessed God who had commanded him to leave Haran, was with him in this strange land. The next spot signalized to him by the vision of God, was between Bethel and Ai. Here too he built an altar, and called upon the name of the Lord, and openly testified that in his Jehovah he trusts for guidance. Thence he continued to go southward.

The Bombay Guardian.

SATURDAY, JANUARY 22, 1887.

THE SAVOURLESS SALT.

"If the salt have lost its savour, wherewith shall it be salted?" asks Jesus; and answers by saying, "It is thenceforth good for nothing, but to be cast out and trodden under foot of men." Christians are the salt of the earth, only because Christ is their saltness. In union with him they have power superior to the powers of earth arrayed against them. When Jesus, with three chosen disciples, had gone away to the Mount where his transfiguration took place, the nine remaining apostles were called upon to cast a tormenting spirit out of a loved son, but failed when they attempted it. Perhaps in the breast of one or more had sprung up some unworthy feeling of jealousy; they wondered why preference should be shown to those three; or were troubled that the Master had not explained to them why he was leaving them, and for how long. In this way, faith sustained a shock, and when the crisis came it was found wanting. Thus the power of the enemy seemed to have the victory; but happily, Jesus appeared on the scene in time to recover the victory and send the enemy howling. Then the disciples began to realize that Christ and Christ alone was their saltness. Jesus was much displeased with them for their failure, and exclaimed, how long shall I be with you and suffer you? How long must I remain among you working miracles, before you learn to exercise implicit faith in me, and to recognize my spiritual presence even when my corporeal presence is wanting? All the promises in him are yea and Amen; we have them as we have Him. He is the Vine, we are the branches. Apart from me, you can do nothing, he says. He is the Light of the world; and when he lives in us, we are the light of the world; we are the salt of the earth.

It is a great mistake to think that the special function of Christians in these days is to give men intellectual light or to make the heathen acquainted with the true history of the world. This is not that kind of communication which is to conserve the world from its corrupting tendencies. It has its importance; it is a great thing for a nation when genuine history takes the place of myths, and when you are taught the art of thinking and supplied with the means of rightly interrogating Nature. Yet it will not do for those who are called to be the salt of the earth, to allow themselves to be persuaded that they are fulfilling their mission when they are engaged in bestowing these advantages. The conservative power of which our Lord speaks, is indicated by the Sermon on the Mount. Our Lord does not indeed in that discourse point out the method by which he was to procure salvation for men, but he shows what it is that men must part with and what they must be endued with in order that they may be the light of the world, the salt of the earth. The life of faith is shown in such terms as the disciples then could understand. Christians must have a righteousness that is greater than that of the Pharisees, because it is not evolved from man's own nature, but received momentarily from Christ, who is made of God unto us wisdom and righteousness and sanctification and redemption. In the Sermon on the Mount the characteristics of Christian faith are pourtrayed in the instructions regarding anxiety for temporal goods; faith assures us that our heavenly Father having provided the greater will not fail to provide the less, but in such measure and way as shall seem good to him. The victory of faith is in consenting that God shall lead; not clutching after bread, even when legitimately ours, after forty days of fasting, until our Father's providential clock strike the right moment. Faith is very much the abnegation of those things which the world considers essential to the accomplishment of some worthy end. We are the salt of the earth when our faith causes Christ to be seen in our lives.

One of the salient lessons of the Gospel is submission. We overcome by submitting. Paul was thus enabled to show that Christ was with him. He submitted to the loss of liberty, to manifold scourgings, stonings, smitings, insults, privations, and his calm and serene spirit showed that he recognized the presence of One that was greater than all events and all men. While we contend for our rights and clamour because they are trampled upon, we fail to show the world that our Saviour is on the throne. Pilate can do nothing against the weakest believer, except it be given him from above.

In the Sermon on the Mount our Lord shows us plainly that faith does not shrink from the commandments or discount them; on the contrary it enables us to see in them a fullness of meaning, far, far beyond what a mere sense of duty will discover in them. Faith sees Love on the throne, and love in the commandments, and the same love in the Spirit given unto us. Believing that what we cannot ourselves think of doing, Christ's all-sufficient grace makes it easy and pleasant to do, we claim this grace *ad infinitum*. The only idea of grace that some cultivate is pardon for sins and excuse for failure. Men make grace turn traitor to God and say to the believer, the commandments are accommodated to your capacity. Grace enables the weakest to say, I can do all things through Christ who strengtheneth. What the law could not do, in that it was weak through the flesh, God secured by sending his Son to cope with sin and condemn it, and make way for his power to come into the heart of the believer. The exceeding greatness of the power, whereby he ascended from the tomb to the throne, is the measure of power available for the least believer.

A branch is separated from the vine, even though you bind it ever so closely to another branch. The sap can only flow where there is vital union. To interpose a priest or pope or system or church between ourselves and Christ, is to cut ourselves off from Christ, and then the salt has lost its savour. "The head of every man is Christ."

When the Church has to travel back through 1800 years, through a chain of all kinds and conditions of men called priests, to get into a dubious union with Christ, the salt has lost its savour.

The great question with each and all of us is, Is Christ revealed in me? Is my dependence upon him in all things, testified? Is there that in my life which cannot reasonably be accounted for except on the supposition that One is with me who has all wealth, all wisdom, all power, One whose grace is sufficient for all the exigencies of life? If men see that I am not saved from anger, covetousness, pride, anxiety, resentment, how shall Christ be commended to them through me? On the contrary, He is disgraced in their eyes through my failures. And it certainly does not help matters when the Christian is comforted under the failures referred to. He is savourless salt, and *good for nothing* in the Messiah's kingdom.

The world has no power to appreciate the fruit of the Spirit, but Christ knows how to put his power upon his people so that the world must recognize it, just as he knew how, in his own personal ministry, to show men his divine power. But if we receive not from him the power to lead the life of faith of the Sermon on the Mount, we cannot expect that he will acknowledge us before the sons of men by supernatural attestations. We must have salt in ourselves.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

DEAR BROTHER,—The missionaries of the American Baptist Mission in Assam have just held a "Jubilee Conference" in Nowgong, at which it has been my privilege to be present. It lasted about ten days, and was the occasion of a very happy and interesting gathering of all the members of the Mission, many of whom had never met before.

These workers in the Master's vineyard here, labour under peculiar difficulties, one of the most serious being that of great diversity in the languages spoken by the inhabitants of this Province. Out of 8 missionaries, only three labour in the Assamese language, the principal vernacular here. Of the remaining five, two are employed in a very successful work amongst the Garos, a numerous Hill-tribe, and the other three are opening out new stations amongst the Nagas, the Mikirs and other Hill-tribes of Assam, all speaking different languages from that of the Garos, and the Assamese. At some of the devotional meetings held during the Conference, no less than *nine* different languages were used. When, however, at the close of these meetings *all* united in singing the Doxology to the grand old tune of "*Old Hundred.*" These diverse languages blended together in such delightful harmony that at a little distance it seemed as though the Babel of tongues had ceased, and there was but one speech amongst us all. In all my travels in India, I have not met with a Mission that seems so urgently in need of a speedy and strong reinforcement of earnest workers as this one. The overworked brethren and sisters now in the field well deserve the sympathy and prayers of the whole Church of Christ. Nowhere in India has there been more heroic service for the Master than here. Many of the pioneers of this Mission, as well as some of those (both male and female) now in the field, have had vivid experiences of "perils among the heathen," as they have gone forth, beyond the limits of British protection, carrying their lives in their hands, to preach the Gospel to naked and blood-thirsty savages, whose principal occupation was that of making bloody raids upon each other. If the history of this Mission were fully written, it would contain many a thrilling story of heroic adventure and hair-breadth escape from perils both amongst savage men, and from the wild beasts of the forest and jungle. Of the latter I had myself quite an unexpected experience only yesterday. The lady of the house at which I am now staying, took me for a morning ride to the foot of the mountains where we dismounted, and walked for a little while. On returning to the spot where we had left our conveyance, we were startled by the sight of a huge tiger, not many yards off, feasting upon a poor struggling deer that had come to a little stream to drink. This stream we had crossed only a short time before, and had now to recross in order to reach home. On hearing us the tiger fortunately ran off into the long grass, leaving his disembowelled victim writhing in awful agony. It was a pitiful sight to see the poor creature thus dying before us, but we were thankful indeed that "Master Stripes" had breakfasted before seeing us, or he might have preferred our flesh to that of the deer's, and thus have added to the already long list of human victims of these fierce denizens of the jungle in this district. The gentleman with whom I am staying tells me that he has killed as many as 30 tigers here in one year, and that many a poor coolie has been suddenly pounced upon, and dragged away in broad daylight whilst at work in the Tea-gardens. Within the past few years, however, these tragedies have become rare, and it caused surprise that we should have met with such an adventure. My hostess and myself had never thought of such danger lurking in the long grass about us, and we were thankful indeed to get home safely.

Much interest was added to the Conference by the presence of the Rev. T. Jerman Jones who came as a Deputation bearing the fraternal greetings of the Welsh Calvinistic missionaries labouring amongst the Khasia Hill-tribes. Mr. J. deeply impressed all by his genial spirit, and by the wonderful tidings he was able to bring concerning the work of God in his Mission-field.

He struck me as being a splendid specimen of a missionary. I believe he has been peculiarly successful in winning souls from the darkness of heathenism, and leading them to Christ.

A man of robust constitution, in the prime of life, with a bright sunshiny face, and a heart overflowing with love to God and man, no wonder he has "not laboured in vain, nor spent his strength for nought." I had the privilege of sharing a tent with him during the Conference, and a most delightful companion he proved to be. He brought with him a number of Native converts whose singing of Hymns set to Welsh tunes, was immensely enjoyed by us all, and formed an attractive feature at the united devotional meetings. At some of the stations, on the Khasia hills, the rainfall is something astonishing — as many as 805 inches have been known to fall in one year!! But these heavy downpours do not quench the zeal and ardour either of the missionaries or their converts. The Conference closed last Tuesday, and the missionaries have started for their respective fields of labour greatly refreshed and encouraged. Nothing could exceed the kindness with which they all treated me, and the interest which they manifested in my visit to Assam. Resolutions were unanimously passed expressing their deep sympathy with the "Anglo-Indian Evangelization Society," and their sense of the vast importance and urgent need of Evangelistic labour amongst the English-speaking people of Assam, and much prayer was offered for the Divine blessing on all such efforts. In other ways also my Providential meeting with these brethren has proved most helpful to me in my visit to this new field, and my tour up to the present has been most pleasant and encouraging. I have met with great kindness all the way along, and have had abundant opportunities for "sowing beside all waters." Whilst travelling by train and by steamer, as well as at the different places at which I have landed, I have been able to preach and testify for the Master, and also to scatter the good seed broadcast by the agency of English and Vernacular tracts and books. Who can say what the harvest shall be? Many a cheering and hopeful incident could I give, but for fear of encroaching too much upon your columns.

Suffice it to say that Assam presents a very large and needy field for Evangelistic labour, and health, &c., permitting I expect my visit here will be prolonged beyond the time originally anticipated. I write this at the comfortable home of a Scotch gentleman who has charge of a group of Tea-gardens in this district. He and his good wife have received me most kindly and are arranging for me to hold services here to-morrow.

Pray for me and believe me,
Yours sincerely,
ISAAC F. ROW,
Anglo-Indian Evangelisation Society.
Assam, 1st Jan., 1887.

NOTICES.

BAPTIST CHURCH, BELLASIS ROAD.
(Opposite the Byculla Club.)
Pastor—Rev. William Bell, M. A.
Sunday Services at 11 A. M. and 6. P. M.

FREE CHURCH.—ESPLANADE.
Pastor—The Rev. John Forgan.
Sabbath Services, 11 A. M. and 6 P. M.

AMBROLI FREE CHURCH.
GIRGAUM BACK ROAD—English Service, 7-30 a. m. Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.
APOLLO ST., FORT.—Rev. C. R. Thoburn, Pastor. Sunday-school 9-30 a. m. Morning Sermon, 11 a. m. Evening Sermon, 6 p. m.

GRANT ROAD—Rev. J. S. Stone, M. D., Pastor. Services: Sundays, 11 a m. and 6 p. m. Prayer-meeting Wednesday, 7-30 p.m. Sunday-school, 9-30 a. m.

MAZAGON—Church services: Sundays 11 a. m. and 6 p. m. Prayer-meeting: Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

VERNACULAR SERVICES at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 2-30 p. m. At Apollo St. Hall, 3-30 p. m.

SEAMEN'S REST.
SERVICES every evening in the week except Wednesday at 7-30 o'clock. On Thursday evening a Gospel Tea-meeting is held. The readers of the *Guardian* are invited to take part in this mission work.

Epitome of News.

SATURDAY, JANUARY 15.

—*Bombay Gazette;* Mhow, Jan. 14: His Royal Highness the Commander-in-Chief arrived here by the 4-15 p. m. train to-day, and was received at the station by General Gillespie and the officers of the station, and a guard of honour of the 47th Regiment. The Nawab of Jaora was also present.

An address of welcome was presented to his Royal Highness by the inhabitants. The address said:—

"We trust that your Royal Highness will kindly permit us to offer our most sincere congratulations on your appointment as Commander-in-Chief of the Bombay Army. We earnestly hope that henceforth the appointment of members of the Royal Family to similar and still higher posts in India will be the rule. We beg leave to express our conviction that such nominations would materially strengthen the bonds of friendship and good-will between the peoples of India and Great Britain. We humbly solicit that your Royal Highness will be pleased to convey to her Majesty, our beloved Queen-Empress, our heartfelt devotion and homage, and we pray that every blessing from God will continue to descend upon our most Gracious Sovereign and upon the rest of the Royal Family."

His Royal Highness then replied as follows:—"Thanks, Khan Bahadoor, for your loyal address. I am sure it will give the Queen-Empress as much pleasure as it gives me for the loyal manner in which I have been received by you and by the native communities of other stations which I have had the pleasure of visiting."

The station was very prettily decorated for the occasion, and the road from the station to General Gillespie's house was lined with spectators.

—The movement for improving the medical education of women has made itself felt in Rajputana, and many of the Chiefs have subscribed liberally, to the fund bearing the Countess of Dufferin's name. "A wide field for employment," writes Sir Edward Bradford, "is being opened to capable female practitioners, and there seems little reason to doubt that it will be occupied by them before long. Thanks to Lady Dufferin, the supply of a superior class of trained women will probably be equal to the demand, which, though only now being created in Rajputana, is certain year by year to extend and to increase."

—Conversions to Christianity among the Jews have lately been attracting considerable attention. It has been estimated that one thousand five hundred leave the Synagogue for the Church annually. In Vienna alone two hundred and sixty Jews became Christians during 1885. Professor Delizsch actively influences Christian efforts amongst Jewish students in at least eight universities, with very encouraging success. It is said that three hundred of this class are interested in Christian doctrines.

MONDAY, JANUARY 17.

—*Times of India;* Marmagao, January 16: The Governor-General opened the railway and harbour for traffic on the 15th inst. There was no official ceremony, but the Municipality of Margao gave a banquet to his Excellency and the officers of the railway company. The population was most enthusiastic all along the route of 41 miles, and large crowds assembled at all the stations. The day was generally kept as a holiday. Trains will run according to the time-table for passengers and goods from the 17th instant.

—Reports have reached here from Askabad stating that the Ameer has summoned the Governor of Herat to Cabul, and has threatened him with death on account of his sympathy towards Russia and his marked hostility towards England.

—Allahabad, January 16: A crowded and enthusiastic public meeting was held here on Saturday evening to consider the celebration of the Jubilee. It was resolved to present a congratulatory address to the Lieutenant Governor for transmission to her Majesty, and to raise subscriptions for the erection of a permanent memorial, which it was suggested should take the form of a statue in Alfred Park.

—Sir Greville Smyth, Bart., and Lady Smyth are expected to arrive in India shortly from Egypt. Sir Greville was created a Baronet in 1859. He is descended from Sir John Smyth, Bart., of 1763, whose title became extinct in 1849. The baronetcy was then claimed by an imposter named John Provfs, who attempted to substantiate his title to the estates, &c., by an intricate series of perjuries and forgeries relating to the pedigree, which were eventually detected in 1853, and he was convicted and sentenced to twenty years' transportation in 1854.

—The Pegu correspondent of the *Rangoon Times* writing on the 31st ultimo, says:—"The other day the Rev. Dr. Vinton's Karens attacked a gang of dacoits about three miles from town, at a place called Pyah-Tonzoo, killing one only; the others made their escape into the jungle, but their provisions, &c., were destroyed. These Karens are doing good work."

—The *Pioneer* hears from Cashmere that the Maharajah is making great preparations for the celebration of the Queen's Jubilee. A fitting permanent memorial of the occasion will be afforded in the shape of a handsome and substantial bridge across the Tawi at Jummoo, an undertaking that will cost several lakhs.

TUESDAY, JANUARY 18.

—*Times of India;* Poona, January 17: A fatal accident occurred in the Neutral Lines this morning. Mrs. Turner, wife of Mr. Turner, Superintendent of the Government Bakery, was practising with a Morris's tube. A cartridge missed fire and in extracting it she was shot through the heart. An inquest was held and a verdict of accidental death was returned. The affair has been a great shock to Mr Turner's numerous friends.

—About the middle of last month the *Constitutionnel* and the *Gaulois* published the rather unexpected news that M. Paul Bert had been converted by Mgr. Pinaud, and that he had on his death-bed received the last sacraments of the Roman Catholic Church. Those journals affirmed that their information was derived from an absolutely sure source; but it now appears that they were the victims of an unseemly joke. The incredulity with which the news of the conversion of the atheistical Resident of Tong-king was received by those who knew him most intimately induced the editor of the *Constitutionnel* to publish the name of his informant. The news had reached him by a telegram signed Vannutelli, Papal Nuncio at Lisbon; but that prelate has just telegraphed to assure the *Constitutionnel* and the *Gaulois* that he knew nothing of the despatch bearing his name.

Under the designation of "melenite" a new explosive compound has been invented by a French chemist which is said to possess powers of destruction in an almost incredible excess of any other explosive agency hitherto discovered. In its touch and appearance the substance resembles yellow clay. Picrate of potassium and dynamite upon their advent seemed to have reached the limits of sudden ingenious destruction; but neither can be compared to the effect of melenite when employed for similar purposes; while gun-cotton, nitroglycerine, and the panclastite—also the invention of a French doctor—must likewise yield the palm of annihilation to the new explosive. *It has been definitely approved by* the French Minister of war, Generel Boulanger, for military usage, and especially for charging shells; and since its effects have been proclaimed some of the French journals have indulged in unbounded jubilation.

—The enquiry on the subjects of infant-marriage and enforced widowhood was productive of at least one curiously original proposal of reform. The Chief Justice of Travancore, one of those whose opinion was solicited, calmly proposed that the marriage of men above fifty should be prohibited. This revolutionary doctrine was, it seems suggested to him by the spectacle of the evils which arose from parents receiving money to give their infant daughters in marriage to men who "by their character, age, social position, and physical strength are utterly unfit to marry."

WEDNESDAY, JANUARY 19.

—*Bombay Gazette:* Mahamud Yusuf, Deputy Collector of Cocanada, has been convicted of bribery and extortion, and sentenced to imprisonment for eighteen months, and to pay a fine of Rs. 3,000.

—The Madras Park fire inquiry continues, but no further light has been thrown on its cause.

—The dacoit chief Nga Hmat has been extinguished by a party of mounted infantry from Yemethen. This man ranked next to Buddha Yaza and the late Kyemendine Prince in the Eastern Districts, and his death will give another check to the rebellion.

—The recall of Darwar Khan, the Governor of Herat, was ordered by the Ameer, because he could not satisfy that potentate's demands for money, and not, as stated in the telegram from St. Petersburg a few days ago, on account of his leanings towards Russia.

—Private letters from Saskatchewn give accounts of the terrible sufferings of the Bishop before his death. The Bishop (Dr. John M'Lean) left his home on August 16 for a place call Calzary. He had not gone far

before he was thrown from his trap. He tried to get home, but could not, and was obliged to return to Jalzary, where, amidst most miserable surroundings, he remained, frequently delirious, for three weeks. Then, with great difficulty he crawled into a boat, in which he was at open sea, with only two men and his son of fifteen to nurse him. He reached home after several days, and soon after saying, "I have got my death-blow in this trip," he died from the fever which had so reduced his strength.

—Something like 300 Polygamists are under indictment, and awaiting trial in the four Judicial Districts of Utah and Idaho, and probably thrice that number are in hiding, in numerous cases having fled with their supernumerary wives and children. Such hasty and wholesale migration to parts unknown leads to much and serious financial embarrassments, while in paying numerous fines and heavy forfeited bonds, the tithing fund, easily adequate for all ordinary exigencies, cannot but be running low. It begins to look as through lack of funds might soon help to bring Cannon and Taylor to their senses.

—*N. Y Independent:* The Queen of Rumania honours her throne. She not only wears a crown, but she writes excellent poetry under the name of Carmen Sylva, and now she has taken to school-teaching. Dissatisfied with the instruction in modern literature given in the girls' high-school at Bucharest, she proposes to give weekly lectures on this subject to the pupils. She had already been instructing some private scholars, but now the king consents to her taking charge of the entire literary instruction. Because she knows enough to teach she is not too proud.

—The statement made by Mr. C. G. Leland that there is one more language indigenous to Great Britain, and still in use, than any scholar has been aware of, is very extraordinary. This language is called Shelta, and is the hereditary language of the wandering tinkers. It is nothing like the Gipsy language, but is apparently a Celtic language, and probably came down from the ancient bronze workers.

Thursday, January 20.

—*Bombay Gazette;* Nasik, Jan. 17: Yesterday morning Constable Rajekhan ran "amok" at Chandor. After killing his wife, father and mother, he went sword in hand to the Collector, Mr. Woodward's camp. Though repeatedly told to throw down his sword by the Collector, he refused and advanced rapidly in a menacing manner with the sword uplifted at the Collector. Mr. Woodward, when he was about 10 paces off, fired, killing him on the spot. Colonel Wilson, District Superintendent of Police, who was camped 22 miles distant, has arrived on the scene.

—Same; Mandalay, Jan. 18th: The distribution of rice at the Civil Court was finally stopped yesterday. There was a great crush of applicants, as a Chinese merchant added to the Government dole 100 bags of rice for distribution. Over ten thousand people assembled beginning from before dawn; but the police were present and barriers erected to avoid a repetition of the late fatal disaster.

—Mr. Fryer, Commissioner, has gone to Chindwin Valley on a tour.

The Thathanabaing probably goes down to Lower Burma when General Roberts goes.

There is a great unwillingness on the part of our Government to annex the Wuntho Swybwah's district. It is remote and off lines of communication and would require a numerous garrison. The Kin Woon Angyi has been despatched from Mandalay to endeavour to induce the refractory Swabwah to come to terms.

—Rangoon; Jan. 19: Sir Frederick Roberts arrived at Kyannhyat to-day. He expects to reach Sagadoung to-morrow, and the Ruby Mines on Friday.

—The *Indian Daily News* is glad to notice that the Philadelphia College of Physicians, the oldest medical institution in the United States, has elected Dr. Vincent Richards a member of the College. This, observes our contemporary, is another instance in which merit is recognised at a distance, while overlooked on the spot. Dr. Richards' investigations in snake-poison and to other matters, besides his general service, ought ere this to have indicated that he is not a mere professional officer.

—The Str. *Siam*, with English mails of the 7th instant, left Aden for Bombay at 7 a. m. to-day; and the s. s. *Ravenna* for Colombo and Calcutta, at 11 a. m.

Friday, January 21.

—*Indian Daily News;* A Narrow Escape: A correspondent says there was a narrow escape of a collision on the East Indian Railway on the 14th instant. About 9 a. m., the down passenger train was approaching Maharajpore station, when the pointsman turned the train on the wrong line on which a goods train was standing. The driver, however, managed to stop in time. The pointsman was arrested, and said that, having for a long time been entitled to leave and been refused, his mind was absent, and he did not know what he was doing, or which way he turned the points. It was the presence of mind of the driver that averted a collision. A real collision occurred on the 16th instant at Bhagulpore of a serious nature, and several persons were injured. Our correspondent says the native servants of the company are scarcely allowed leave for years together.

—*Bangalore Post*, Jan 17; A Sad Accident: While some four or five boys were this day playing and collecting firewood at the Hebbal Range, where some sepoys were shooting, one of them, named Adboodee Nadur, aged about 10 years, was shot, a stray bullet passing completely through his body. He was carried by his relatives to the Bowring Civil Hospital where the wound was attended to. His "dying declaration" was recorded by the second Magistrate, as the boy is reported to be in a precarious state.

—*Bombay Gazette:* To meet the demand for medical officers in Burma, it has been decided that the order requiring medical officers to pass in the vernacular before being appointed to the medical charge of regiments shall be held temporarily in abeyance, to allow of the service of the young surgeons who have recently arrived in the country being utilised at once.

—Same: Government will be prepared to admit in the years 1890 and 1891 seven self-educated Europeans or Eurasians into the Subordinate Medical Service as Assistant Apothecaries. Candidates must produce the L. M. and S. diploma, with certificates of good conduct, from the Professors of the Grant Medical College. The nature of the duties and the pay and allowances of the different grades may be learnt at the office of the Surgeon-General with the Government of Bombay.

—Slight rain fell in parts of Sind, Gujarat, and Khandesh during the week ending the 18th inst. Fever occurred in parts of twelve, cattle-disease in parts of ten, and small-pox in parts of two districts.

—*Indian Christian Herald:* The Convocation of the Calcutta University came off last Saturday at the Senate house. Among the graduates presented there were two lady Bachelors of Arts. One of these two is a Bengali Christian lady, our young friend Mrs. Bose.

—Deaths last week, 391.

We may lose heaven by *neutrality* as well as by *hostility;* by wanting oil, as well as by drinking poison. Undone duty will undo our souls.

Selections.

SCRIPTURE HOLINESS.

Perhaps there are no two words in the Scriptures more heartily disliked by Christians themselves than the words *holiness* and *sanctification*. These words are, in several instances, translated from the same Greek word *hagiasmos*. The reasons for the dislike to the words are, as I suppose, the following: 1. Some persons who profess to be holy, and boast of being "wholly sanctified," display a very unlovely spirit at times; thus apparently perverting the very doctrine which they profess, since love is the chief essence of holiness. The frequent announcement, by these same individuals, that they are *sinless*, intensifies the disgust of many who think that sin is a necessary fruit of human existence. 2. Another reason is that the profession of holiness—in the sense in which many "holiness people" define it—seems to run right across certain texts of Scripture, such as Rome vii. 14-24, and 1 John i. 8. 3. Perhaps another reason may be found in the fact that the *admission* that it is the duty of the believer to *be holy* and that this is a possible attainment in the present life would not fail to bring disquiet to every one possessed of a sensitive conscience, who is consciously an unholy being. These three reasons taken together may serve to account for the opposition which many good people cherish towards those who lay any claim to holiness.

It is no part of my purpose to apologize for the *perversion* of these sacred words by those to whom allusion is made above. Should it even be admitted that they are all either hypocrites or the unconscious dupes of Satan and his agents, this fact would not, of itself, necessarily disprove the doctrine of holiness. Many persons profess repentance and faith, whose lives flatly contradict their pretensions. Many profess to be the children of God; and yet their lives would certainly indicate to a finite observer that they are, in fact, children of the devil. But no one of proper methods of thought would, for these reasons, exclude, as false, the doctrines of repentance, of faith, and of heirship with God.

The tendency of human nature is to extremes; and nowhere, perhaps, is this tendency more apparent than in matters of religion. True wisdom would dictate that we should, as far as possible, look away from all the shams and imperfections of the disciple, or of the professed disciple, to the unfailing word of God. *There* we are to find what we ought to be; and no amount of deception on the part of human beings can change the standard which God has erected in the Gospel, as the measure of true manhood when developed under the power of Christ enthroned in the heart, or excuse us from reaching the standard thus established.

As to the Scriptures above referred to, and other portions of Scripture that are by many understood to teach that holiness in this life is utterly unattainable, except in an objective or legal sense, it would be the part of wisdom for us to read other Scriptures bearing on this subject, and not make up our minds from a few isolated texts. When God says "Be ye holy; for I am holy," we certainly ought to take the trouble to see what God means by the word "holy;" and, at the same time, we should consider that all things which stand in the way of our being holy are to be relinquished. I can not believe that God, under the Gospel dispensation, requires us to be anything which, by His grace, we can not be. I know full well that the distance between depravity and holiness is immense, and that if we were required to travel this road in our own strength, we might give up in despair; but we do not have to span this mighty chasm. Christ is made unto us righteousness and sanctification; not legally merely,

but inwardly. As the reign of Christ is more and more established in the heart, and He directs the thoughts, controls the affections, and shapes the actions and life of the believer, it cannot but be that his character will take on much of the likeness of Christ; while, through the omnipotent energies of the Holy Spirit working within, it will be brought about that "the righteousness of the law will be fulfilled in him." (Rom. viii. 4). When you tie a poor sinful soul to the Almighty Christ, you then have a sufficient explanation of all the spiritual changes required of man in the word of God. Things that are utterly impossible for man to do for himself, God may, according to his own sovereign appointment, accomplish for him and in him.

I do not understand that Christ ever so purifies one and lifts him up so high that he becomes self-sustaining, apart from Him. Whatever holiness is wrought in the believer in response to his faith, the same power is needed to sustain that holiness. The mountain top, now bathed in light, will not more certainly be shrouded in darkness when the sun reaches the opposite side of the earth, than will that soul, now illuminated by the light of the Sun of Righteousness, be filled with darkness, sin, and misery, should His blessed light be withdrawn. If Christ is made "sanctification" to any one, it is only while He dwells in the heart by faith. One might abide on the mount of transfiguration for a whole year, and yet, should he descend into the valley without Christ, he would be powerless to resist the world, the flesh, and the devil; and should "the most advanced Christian" ever be so foolish as to attempt to fight his own battles in his own strength, he could never do any better than to fight over and over again the battle described in Rom. vii: 14–24. This important part of God's word was not, I opine, written to show that human nature has any incurable ills when under the treatment of the Great Physician, but that, apart from Him we can do nothing. If any one claims that the dominion of sin is wholly broken up in his heart through the power of Christ enthroned therein, he has but to grieve the Spirit, in order to see the "old man" awakened into new life. What seemed dead before, is active and dominant now. Christ can, indeed, paralyze all the centrifugal tendencies of human nature; but, to do this, He must have full control of the entire being.

The carnal mind, the flesh, the old man, the body of sin, and sin (as an inward principle), may be crucified, destroyed, mortified, or put off, through the omnipotent Christ working within the heart; but should this power for any reason be withdrawn, either the same old man, or another just as bad, would appear in the plane of consciousness at once; and the man, once purified and sanctified, would lapse into sin at once. Every believer is absolutely dependent upon Christ every moment. "Without Me ye can do nothing," is as true now as when first spoken by the Saviour. This leads me to remark, by way of warning, that it seems to me to be a very unsafe position for any mortal to occupy —that, viz., of professing sinless perfection. Such a position logically precludes the idea of confession, and tends, I think, to develop a spirit of self-righteousness. When we think of what we were, what we are, and the difference between what we are and what we ought to be,—when we think of our ignorance, infirmities, imperfections, and utter unworthiness,—there can be no doubt that the holiest person now living ought not to think of living anywhere except under the blood. That is his true place. In that position, humility and patience will characterize the person in whose heart the blessed fruit of the Spirit, "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," is permitted to grow and ripen. There is no reason why this fruit might not be so abundant in every heart as literally to crowd out every malevolent or essentially sinful exercise of the soul. As the spirit fills the soul, the first result is purity; as He abides there, ungrieved by sinful resistance, He fills the soul with love, thus establishing holiness of character in the believer—purity being the negative and love the positive element in holiness. If such a person will continue to live in the Spirit and walk in the Spirit, his life will be pleasing to God, and he will, in truth, glorify his Father in Heaven.—(*Times of Refreshing.*)

A. T. STEWART'S SECRET.

Rev. John Miller writes in the New York *Independent* the reminiscence of an interview with the late A. T. Stewart, the millionaire store-keeper of New York. In reply to his visitor's question, "What is the secret of this enormous business?" Mr. Stewart replied:—

"The only secret I know, and that is the only one I can bring forward, is that I started with the idea of becoming professionally and actually other people's merchant. I saw lawyers and doctors tower up by making themselves precious to those they worked for. It was my favourite idea that this was the secret for the merchant. Meaning to embark upon what should last a lifetime, I dismissed the idea of gaining upon certain stocks; and turning over, for the moment, speculative merchandise, I kept steadily in eye comfort and freedom from disappointment for substantial purchase.

"Hence certain rules. I swore by the '*one price.*' Ladies who come in their cushioned carriages don't want to be fevered by the idea of beating down. Again perfect goods! I bought nothing of any damage. I cheapened nothing because it was not altogether right. I did not trust to *telling* people a thing had any deficiency. My *telling* them they would forget. I *kept* no such things. And so you understand how in a third of a century people got to buying of me with the luxury of an easy mind.

"I allowed no deceit. A youth who would misrepresent I would turn away. I forbade ladies to be allowed to deceive each other in talking of my goods, and salesmen were ordered to correct buyers who were standing by the goods, who said they would wash, for example, if they would not.

"You have no idea what comfort this would give in shopping through a long course of years and the business would grow, under this entire freedom from complaint, in a way that neither the storekeeper nor the buyer at the time might quite remark or understand.

"This is my secret,' said he, "as far as I can conceive. I have demanded full profits; but then I have bought with uniform care, and sold correctly and with absolute truth all my time."

"Poor humanity may have only one good side," adds Mr. Miller, "but, certainly, that is worthy of a record. Stewart's secret of success can do no harm if known in Wall-street and set side by side with the secret of other fortunes that have grown in our time."

HEALED BY FAITH IN JESUS.

BY J. W. ROGERS.

I have often read in the *Witness* the testimonies of those who have been healed by faith, and I wish to swell the number, and tell what the dear Saviour has done for "even me." I am a granite-cutter by trade. I have not been a very strong man since I was in the army in 1865; but one year ago last February my health failed so that I was not able to do any hard work at all. My lungs were badly affected, my spine was diseased, and words will fail to tell how much I suffered with my head. Several doctors told me that I was so diseased all over that I need never think of working in a granite-shed again, for I would never be able. This naturally made me feel very despondent, as my family of five depended on my days' work for their support; but we put our trust in the dear Lord, and He has never once forsaken us. We trusted Him for everything but "healing,"—I was very skeptical on this point. I read of others, and tried to grasp faith, but concluded it was not for me.

Last June I went to Silver Lake to camp-meeting. While there I heard many tell what Jesus had done for them,—oh, such wonders of healing! I felt that Jesus had cleansed my soul, and why not cleanse my body from disease? But I did not wish to have it made public; but thought if a few brothers and sisters "in the faith" would get together alone somewhere and pray for my healing, I would like to try it.

Accordingly I spoke to a brother about it, and while we were talking it seemed to me I heard the words spoken: "Are you ashamed to be healed in public?" I said no more then, for I felt the Lord would not do so great a thing "in a corner," or some hidden place, for if I was not willing to be healed publicly, I would not be willing to confess it in public.

I had grown worse all through the meetings; but the last evening I was suffering intensely. I felt I could endure it no longer; and before the close of the meeting I rose and told the brothers and sisters how I was suffering. I told them I had been very skeptical on the subject of faith-cures, but would now and forever surrender all skeptical ideas, and accept faith-healing as mine, and asked them to pray that I might be healed. Several prayers were offered, but all my heart went out to the Lord: "O Lord, increase my faith to take hold of the promises in the World." While a sister was praying, I felt a shock as if I had hold of a galvanic battery,—oh, such a shock all through my body and soul! I felt in an instant that I was "made whole." Praise the dear Lord! every pain had left my body, and I felt well,—what I could not say before for many months. Since that time I have been perfectly well, and am now able to walk three miles and do a day's work. All glory to Jesus be given! He not only heals my poor sick body, but saves my soul. Oh, praise His blessed name forever and ever!—(*Chr. Witness.*) *East Montpelier, Vt., Oct.* 20, 1886.

MEDICAL MISSIONARY PIONEERING IN CENTRAL AFRICA.

Cetalla, on the road to Lubuco,

July 9, 1886.

"*My dear Doctor.*—The Lord has been over all, working out great and marvellous things. After my appointment as 'Medical Missionary at large,' I made Melange my central point, worked at the language, got out about three thousand words, wrote a book of Bible words, practiced medicine, etc., until the Lord made it plain for me to arrange a journey to the Cashilanges. When the chief of the government (Portuguese) at Melange heard that I was going to leave, he offered me $1,200 a year to remain and I could have any fees I liked. Having refused, he came again a few days after and offered me $2,000. I, of course, refused, thus putting to silence any who may have thought I came here to *make money.*

"When I began to arrange for my journey, I secured six carriers in faith, although I had no cargoes for them, and a few days later twelve came, and goods and money came in from those I had aided or who sympathized, until I had received $690. One of the Portuguese gave me a barrel of biscuits, fifty-two pounds of dried fish, and a riding bull, saddle and all. He also entrusted $300 to my care to purchase rubber, but when I was about to depart, he said, 'Don't buy any rubber for me. If you send it I won't receive it. Go on in your good work. Do what you have before

you to do and God bless you. It will pay me far better than rubber to know that you are succeeding.

"I can't tell you a tithe of the wonderful things God has been doing for me I have now thirty-six carriers, goods, riding-bull, and two sheep to bring to Lubuco, where I hope to arrive in three months, and perhaps meet the Bishop there, whither he is journeying from another direction.

"I expect to settle in Cashilange for two or three years to study the language. I shall not be any burden to the mission as I expect to *earn my living*, as I have done ever since I came to Loanda, eighteen months since (except 38c.). I have purchased my own outfit by what I have earned and have nothing belonging to the mission but a shot gun. The price of food at Melange is as follows: Rice, one cent a pound; oranges, twenty for three cents; bananas, ten to twenty for one cent; beef, three to five cents a pound; fowls, six to twelve cents each. A man can live here for fifty cents a week.

"*A word for Negro integrity.* I paid all my carriers in advance some three months ahead. They went to their homes and I had some doubts about their 'turning up,' but with only two exceptions the thirty-six came.

"*A curious combination* was recently met with in my experience. A poor Portuguese died of fever. I had been called to attend him and made a journey of three hours to do so, but on arriving there, found he was dead. He was a Roman Catholic, but I took the funeral services. I was dressed in top boots, flannel shirt, large leather girdle with immense buckle, etc. I had as my assistant a well known Jewish trader. Had no books, but said as much of the burial service as I could remember, and then preached Christ as the resurrection and life. Everyone seemed much interested. It was all new to them for it was the first funeral service they had seen.

"During this year, in addition to other labours, I have treated two thousand cases, mostly, of course, negroes. And such patients! Women dressed with a strip of cotton around their waist; men from the far interior, only a monkey skin in front and another behind. We had an epidemic of Cholerina, which disease killed many hundreds. It showed all the symptoms of Cholera except extreme exhaustion. I appealed to the Government to erect a temporary hospital, but they did not do so. I then put up a tent some distance from my residence and cleared out all the cases from the native senzalas. The disease, however, went on spreading until I had to treat 450 cases, but by God's blessing *did not lose one*, while the poor carriers between here and Dondo died by hundreds. I supplied the traders with medicine to treat cases on the road, as I could not certainly be everywhere. The native carriers, bringing rubber and wax, were completely decimated. I have healed hundreds of cases on the road as I have been traveling along. I introduced moist heat as applications, using poultices of infungi, and it is now becoming a common remedy for almost everything and is found to be far better than the fetiches. It has proved very successful in the treatment of old ulcers of fifteen or twenty years' standing. The Government awarded me $127 for my work during the epidemic. It lasted about four months.

"I have made many long journeys to attend the sick varying from ten to seventy miles. When the people of Pungo Andongo heard that I was going to leave, two sick ones came the seventy miles to see me. I returned with them, treated six cases on the road there, and fourteen in their town. Have had to treat many by messenger and letter, and American medicine has got a good name all around here, the papers, such as they are, praising the work, many eulogies, etc.

"Two cases I have met with in which the children (infants) were *cut with a razor in four to five hundred places*, with the inevitable result of death. Such is heathen medicine. This cutting business is terrible. I believe it kills just half of the children. I have tried, but in vain so far, to stop it.

"I have myself had since my arrival here in February, 1885, about a dozen attacks of fever, one remittent, also pleurisy and heat-stroke, but am at present well."

(Two days later the Doctor made the following addenda, as will be seen, under somewhat trying circumstances. Truly, pioneering Medical Mission work in Africa is not always pleasant, although there may be a good deal of "sunshine" in it.)

"I left off writing to try my bull, but had hard work to manage him. I changed with another man who wanted to 'teach my bull' some things. We mounted, galloped off in good style, but in half a mile my bull ran off with me, through the woods, crushing through the high, dry grass like a hurricane. Had three hours work with him, and he finished by going through some native huts and soaring the people generally. My friend got thrown three times, and was gored, so far as his clothes only, were concerned. To-day I am all pain, every bone and muscle; difficult to stand, sit, or lie down.

"I wanted to give you a lot more points, but I am too tired: Pray for me continually; I much need the presence of Jesus here. It is very, very dark—darkness which may indeed be felt; for the people here have no idea of worship at all—simply none.

"Do, please, hunt up some one to take my place at Melange. It is a good place for a Medical Mission and a self-supporting one at that. Dr. Clark, who came out recently, has been kept at Nhangue-Pepo.

"Yours in Jesus, W. R. SUMMERS."

Those interested in self-supporting missionary effort will readily notice the immense advantage of medical knowledge not only in securing an entrance for the Gospel to the hearts of the people, but in obtaining support. And, if this is true to such an extent in Central Africa, it may be even more so elsewhere.—(*Medical Missionary Record.*)

AN EXTENSIVE FAITH MISSION.

IT is on the eastern coast of Africa, at Zanzibar, and on the main land between there and Lake Nyassa. It was established by Bishop Steere, who died at Zanzibar in 1882; but before his death he had set in motion a work of wide-spread usefulness.

He translated the Bible and had it printed in Swahile, which is understood 700 miles inland. He also built mission-houses and established industrial schools, where all the needed articles of furniture and tools are made, and printing is done for the Missions, Sultan, and merchants, bringing in a *clear profit* to the Mission.

Thousands of liberated slaves are here educated and prepared for usefulness—many becoming teachers and some preachers.

The Mission also owns an engine with which much work is done for the Sultan and others This, also, is a source of profit to the Mission.

Old and young are taught to work and worship God. They are not taught to eat and dress as white men do, but are kept on the simple native diet so that they can labour among and be easily supported by their own people.

There are ten stations on the mainland, besides the great works on the island. In the mission-work are engaged thirty-four Europeans, and many Christian natives labouring in their own tribes.

(I give the language of the account.) *None of the European Missionaries receive any salary.* Their work is for God, and humanity, without hope or expectation of earthly reward.'

Another thing the Bishop taught—that Missionaries should go among the heathen *without any arms*, carrying only 'words and deeds of peace, ready to give up his own life for the faith, but under no circumstances to take the lives of others.'

Surely, God will bless such a Mission (as He has in the past). May they be greatly multiplied.

The above facts are from 'The Church Review' for January.—(*Thy Healer.*)

GEO. THOMPSON.

WHY DECEIVED?

THE question is asked why so many profess holiness for years, and then find out that they are deceived. A number of reasons might be given. The first and greatest reason is this—they are instructed by those who do not enjoy the experience themselves, who have nothing but a bare profession of holiness. In revival meetings, where the preacher does not enjoy converting grace, the greater part of the converts never get thoroughly saved; and so it is with many who profess to get holiness—they are wrongly instructed by carnal professors.

'But,' some may ask, 'how can one be deceived who is honest?' It is possible to be honestly deceived for a time, but if the soul remains really honest with itself and the Lord, God will surely lead it out into the light.

Very few understand the dying-out process in getting the experience of holiness, though they may have the theory, and know something of what holiness will do for them.

Some go to the altar for holiness, and really desire it, and perhaps would get it, were it not for certain holiness professors who give them carnal 'soothing syrup,' which is, 'Believe you have got it, and you have it.' They talk faith to them, while they themselves do not know what true faith for holiness is, and before God has fairly put the death-groan on the seeker. May the Lord deliver us from daubing with untempered mortar.

These are made to believe they have holiness while they have no experience of it. When they feel carnal desires in their hearts, such as love of praise, the good opinion of the brethren, jealousy, envy, anger, impatience, love of ease, fretfulness, fear of men, or dissatisfaction, they call it temptation, and go on professing holiness.

Some are deceived because they do not fully understand the manner of consecration. If we follow Christ, we must make the consecration, follow in the same self-denying path that He trod. We may not be called to pass through all that may be brought to our minds, and yet, before our consecration is complete, there will have to be a perfect willingness to endure all the possibilities presented by the Spirit. Many think they are willing when they are not; they fail to search their own hearts, and of course fail to discover the unwillingness.

In seeking holiness, confession is just as necessary as in seeking justification. Not only has one to confess actual sins, but one has to confess the desire to sin and its different manifestations, and to tell on the old man, and how he tried to lead one astray and into sin, which is very crucifying to the flesh. Many fail at this point. They are not willing to have these carnal desires brought to light; but they will never get a pure heart until they are willing, for dragging the old man to light is the very thing that will help to crucify him. When one begins to expose him, God will put the death groans upon him, and it will cause a struggle between the two natures, and if one takes and keeps sides against himself, God will make the old nature die out. But the trouble with a great many is that when God begins to drive the nails into the old man, and to put in the knife which will sever them from the world, they squirm and draw back, and begin to pet themselves, and this grieves the Spirit away. You who profess holiness and do not know any-

thing about the death-groans, you may well conclude that you have not the experience.—(*Herald of Holiness.*)

LONG TALKS.

THERE was one brother of whom it was said that "he had the gift of continuance, and that was about all the gift he did have." A bungler always takes more time to do a thing than an expert, and this, perhaps, accounts for the length of many persons' prayers,—they are not accustomed to the business.

It is true that brevity and condensation are not attained without effort, but they are worth all they cost, and it is of the utmost importance to Christian men that they learn not only to say things, but to say them briefly and pointedly; and as for praying, if men only pray for the things which they *believe that they do receive*, there will be no trouble about long prayers.

Mr. Spurgeon intimates that undue length of *discourse* is especially the fault of the aged. Thus he says: "The peculiar danger of advancing years is *length of discourse*. Some honoured brethren have lately fallen asleep, whose later years were an infliction upon their friends. To describe one is to depict the other. He is so good and great, and has done such service that you must ask him to speak. He expects you to do so. You make bold to propose that he will occupy only a few minutes. He will occupy those few minutes, and a great many more minutes, and your meeting will die out under his protracted periods. Your audience moves, all interest is gone, your meeting is a failure; and all through a dear old man whose very name is an inspiration. The difficulty is, not to start these grand old men, but to stop them when started; they appear to be wound up like little clocks, and they must run down. This is a seductive habit to be guarded against when years increase; it may be wise to resolve upon being shorter as age inclines us to be longer. It would be a pity to shorten our congregation by lengthening our discourse."

Of course old age usually brings with it abundance of experience, and a fullness of information which may tempt the speaker to prolixity. But along with this we are persuaded that there are at times among the aged a disposition to claim *privileges*, and consume time, simply because old age has special claims to respect. It is a sad thing when people who should be respected in such assemblies, presume upon the patience of hearers because they are old, and so injure their reputation, and make themselves a burden to be endured rather than a blessing to be enjoyed.

The blessedness of the man who speaks short, is that he is likely to be asked to speak again. The trouble with the long-winded man is, nobody wants to hear him a second time, and so he speedily finds himself laid up on a shelf so high that he is never taken down. Brevity is the soul of wit. No soup is made better by thinning it down to resemble dish-water.—(*The Christian.*)

DO SOME ONE THING WELL.

LET me say to the young, forming habits, one fact or truth looked at in all its phases, traced in all its relations, thoroughly mastered, is worth more to head, heart, and life, than a thousand superficially grasped and partially comprehended. Take a subject, think through it, over it, under it, turn it over, look at it in all possible phases and relations; master it, make it your own; one book—read it, question it, doubt it, discuss it, and analyze it; master it, and it will be worth a dozen read in a cursory or superficial manner; one text of Scripture—fathom it, measure it length and breadth; try to detach it, and find the ligaments by which it is held; think down into it until you come, according to its own path of Christ—for to be sure, as He is the truth, every truth leads to him in his own way—get into its very heart and look at it, for the peculiar glory of spiritual truths, like some temples, can be seen only from within. Climb to its summit. As literally, so spiritually, the best, widest, grandest prospect is from the top of its heights. It is the beaten oil that gives the brilliant flame. It it thoroughly digested food that gives us strength and health. I would not say read the Bible less, but meditate upon what you read more. It is not the best Bible student that remembers the greatest number of verses, or is the most skilful exegete of its difficult passages, or that has at his command the greatest number of facts and truths; but rather that man who best understands its great fundamental principles that lie at the foundation and manifest themselves through every verse, and is the most thoroughly imbued with its spirit, that has the key of interpretation to the deepest meaning of the whole.—(*Selected.*)

QUIET FORCE.

ALL great forces work quietly. The light, the frost, gravitation, electricity—the greatest natural powers—all work silently. Great effects, great disturbances, great revolutions, follow the action of these forces; but they act noiselessly. So it is in spiritual things. God's Holy Spirit works silently—nothing works so powerfully. It is the still voice. It is this voice, unheard by the ear of sense, that wakes the sleeping soul and calls the dead man to life.

Look at the sun, the moon, the stars; consider with what amazing velocity they move, and behold their calmness. Great men are the calmest men. Bustle is not power. Noise is not true energy. The deepest thoughts, and those that move us to the greatest deeds, come in the quietness of our chambers. Thunder may frighten, but the lightning kills. Great revivals of religion are calm. It is awful to see a great congregation in tears, and so silent that you hear only an occasional sob and and a clock ticking on the wall. The hardest-hearted are still there; where there is confusion and noise, they only laugh and look. "Not by might, not by power, but by my Spirit, saith the Lord."

A SERIOUS MISTAKE.

THERE is said to be a young man in the Missouri penitentiary whose parents at their death left him a fortune of $50,000. There is where his parents made a fatal mistake. If they had taken the precaution to invest that amount in a small dog and *shot him*, and then simply left the young man a jack-plane or a wood saw, with printed instructions how to use it, instead of being in the penitentiary, he might to-day have been gradually but surely working his way up to a handsome competency and an honourable old age.

Ever since the days of Adam and Eve, parents have made it a point to toil and struggle all their lives in order to realize a sufficient sum of money to purchase, when they are dead and gone, each of their children a first-class through ticket to perdition; and it is not much to be wondered at that so many of their sons reared in vice and idleness, as too many of them often are, have no higher ambition than to invest their inheritance in just that sort of transportation.—(*Christian Worker.*)

Miscellany.

—Jottings from a recent Meeting:—

Mrs. Boardman: 'It seems to me that entering into the sufferings of Christ means to be with Him in every aspect of life; we enter into His sufferings by a thorough consecration of ourselves to Him. We are really one with Christ, and we do suffer, and suffer with Christ because we have to bear the rejection of His people. I cannot ever forget when I came into God's keeping power. I was delighted to find out this great secret of not yielding to sin, of being freed from besetting sins. I shall never forget how I thought God was going to use me in telling others, and bringing them to the same liberty; but of those Christians who, I thought, would be so happy to come into this full salvation, not one received it. All they said to me was, 'You are just spoiled—you are nothing at all to us now.' They were Christians. They were converted; but they rejected Christ's reign and rule. They could not enter into the sufferings of Christ as we do when sanctified.

Look at a family for instance. Everyone in the household is a professing Christian. But there is one who has accepted Christ as his Sanctification by faith. He has given up everything and rests in Christ, and, because he has made this sacrifice, everyone in that family rejects him. They try to find fault with him as a child of God. He is suffering with Christ; yes, and it is glorious—glorious to have the sweetness of His presence, and the joy that comes from His dwelling in us and the glory of doing everything He wants us to do. When those outside try us in every way, O, it is so sweet to rest in Jesus, and to let Him have His way in it. Let Him meet everything, and let Him do everything. Let Him meet our spirits fresh every morning.

Don't begin to think about trials and troubles, but breathe in Jesus as you do the fresh atmosphere,

Rev. Mr. Bartlett: 'That is a very pregnant word or expression we have heard to-night—'superiority to circumstances.' If we could say from the heart that God speaks the truth, when He says that "all things work together for good to them that love God," that would raise us above circumstances. No one can read the life of the Apostle Paul without feeling convinced of one of two things:—Either that he wilfully exaggerates what God has done for him, or that God *can* raise His children above circumstances, and make them better by the change. The world does not believe *that*, and it would call you fanatical. It would say that you run against your common sense if it heard you propound such a doctrine; but we have nothing to do with men's opinions. We are children of the light, and not of the night.

I have had an experience somewhat parallel to Mrs. B.'s. I was engaged to preach for Dr. Edmonds. I had said, 'You may count upon me; I will be with you at the time you ask.'

But the Saturday night before I was to be there, I spent in such agony with toothache, that in the morning I called my boy, and told him he must go for me, as it would be impossible for me to fulfil my engagement under these circumstances. However, he, his mother and I put it to the Lord. We prayed, and the result was that I went to preach, and never preached with greater comfort. My son said afterwards,' The weaker you go to preach the better you preach.' I do not want to say that I was equal when I came down from the pulpit to what I was when I went into it; but I know that God tempers the fire—He is dealing with us as a father would with his children.

Let us trust Him at any cost; let us trust Him

ABSOLUTELY AND IMPLICITLY

and we will find that 'His secret is with them that fear Him.' I want to be independent of circumstances, and so trust the Lord in the tempest, or under the cloud, as well as in the sunshine; and the great secret of our strength lies in being delivered from ourselves—taken entirely out of our own hands, so that we are just doing what the Lord told Peter and his companions to do on the Mount of Transfiguration; "Hear Him." We are to hear Him above all others. What

is He saying? O, if we were to listen to Him, He would tell us many things, and He says to me, 'I have yet many things to say to thee; but thou canst not hear them now.' I want the hearing ear to hear Him as my Priest, who has made an atonement for my sin, brought me pardon, justification, sanctification, and life. And I want to hear Him as my King, speaking to me and ruling in me. And what does that mean? It means superiority to circumstances; His life in mine. You will find He was always above circumstances. We find Christ never embarrassed. We never find Him despairing. We never find Him conquered. He was above circumstances. Now, He wants all His disciples to be so; and, how can they be so? Simply by yielding our members as instruments of righteousness, and then His power will be in us.'—(*Thy Healer.*)

—*Life and Work of Lord Shaftesbury:*

Mr. Edwin Hodder's work on the Life and Work of the late Lord Shaftesbury, issued this week, contains much information which is quite new to the public, the author having had placed at his disposal a mass of material of an autobiographical character. Lord Shaftesbury also related personally to Mr. Hodder a record of his life, and letters and other sources of information have been drawn upon. It was during the residence of Lord Shaftesbury (then Lord Ashley) at Harrow that an incident occurred which influenced his whole after-life. "He was one day walking alone down Harrow Hill when he was startled by hearing a great shouting and yelling in a side street and the singing of a low Bacchanalian song. Presently the noisy party turned the corner of the street, and to his horror he saw that four or five drunken men were carrying a roughly made coffin, containing the mortal remains of one of their fellows for burial. Staggering as they turned the corner, they let their burden fall, and then they broke out into foul and horrible language It was a sickening spectacle. No solitary soul was there as a mourner. A fellow-creature was about to be consigned to the tomb with indignities to which not even a dog should be subjected. Young Ashley was horrified, and stood gazing on the scene spellbound. Then he exclaimed, "Good heavens! Can this be permitted simply because the man was poor and friendless?" Before the sounds of the drunken songs had died away in the distance he had faced the future of his life, and had determined that, with the help of God, he would from that time forth devote his life to pleading the cause of the poor and friendless

Here are some of Lord Shaftesbury's comments on himself and others in Parliament in 1826:—"Feb. 14—.—In House of Commons. I am too bilious for public life. What I suffer from the brazen faces and low insults of that Radical party! I am not fit for their accursed effrontery, which sneers at every sentiment of a gentleman, and is backed by the applause of those who pretended to education. Hume's conduct to-night was over-disgusting, and so was that of his civilised friends. I should have stormed in madness had it been against myself. I am not fit for the House of Commons."

In 1841 Lord Shaftesbury received an embarrassing invitation from the Queen:—"June 8.—Windsor Castle. Arrived here last night. . . . I find we are invited for the races at Ascot. I am sorry for it, but I cannot refuse to go there I am the Queen's guest, and I cannot think it right to put upon my Sovereign such a rebuke as would be conveyed by my declining to accompany her. I wish to avoid and discountenance races, and I do not like to add the value of my example (such as it is) to aid the maintenance of the practice; but the thing is not wrong in itself, simply in its consequences. I shall acquiesce, therefore, in this instance, and pray God it may not be productive of any mischief to the slight influence I may have in the world for carrying forward measures and designs of good to mankind.

In 1848, the year of revolution, a very important controversy arose respecting the Prince Consort's proposed and much-wished-for appearance among the working classes. This memorandum by Lord Shaftesbury will be read with interest:—"The Queen sent for me to Osborne; the *Fairy* was ready for me at Gosport, and I went. The Queen was greatly alarmed, and so was the Prince, by the Revolution in France and the exile of Louis Philippe. They feared the continuance of commotions in England, and were desirous to know how they could exercise their influence to soothe the people. The Queen, on my arrival, expressed this sentiment very warmly, and added at dinner, 'The Prince will talk to you to-morrow. We have sent for you to have your opinion on what we should do in view of the state of affairs to show our interest in the working classes, and you are the only man who can advise us in the matter.' On the following morning, during a long walk in the gardens, lasting for over an hour and a half, I discussed with the Prince the condition of affairs and the state of the nation. He asked me my advice, and how he could best assist towards the common weal. 'Now, sir,' I said to him, 'I have to ask your Royal Highness whether I am to speak out freely, or to observe Court form?' 'For God's sake,' he answered, 'speak out freely.' 'Then, sir, I would say that at this juncture you hold a position in which you can render to the country far greater assistance than if you were its King. You can speak as a King, represent a King, without the necessary and inevitable restrictions of a King. Your presence, though formally different, is virtually the presence of the Queen. My earnest advice to you is that you should put yourself at the head of all social movements in art and science, and especially of those movements as they bear upon the poor, and thus show the interest felt by royalty in the happiness of the kingdom.' 'What can I do?' the Prince asked eagerly. 'On the 18th of May next the anniversary of the Labourers' Friend Society will be held; and if your Royal Highness will accompany me—first to see some of the dwellings of the poor, and afterwards to preside at the meeting—I am satisfied it will have a good effect. You should come in three carriages, and have the footmen in red liveries—even these things are not without their influence.' The Prince at once fell in with the suggestion, and arrangements for carrying it out were discussed. But when Lord John Russell heard it he was frantic, and brought to bear every possible opposition, as he often did with regard to other schemes which he did not originate himself. Lord John Russell's opposition, however, failed. The Prince took the chair at the public meeting, and was every where received with enthusiasm. A noted Socialist remarked at the time, 'If the Prince goes on like this, why, he'll upset our apple-cart.'"

Lord Shaftesbury had grave doubts respecting the future prosperity and contentment of the English people; and the following prophetic extract from one of his journals will be read with interest:—"A vague, undefined sentiment exists that some kind of convulsion is at hand. If asked to explain what is meant, a difficulty arises. Nevertheless the instinct of it remains, and people continue confused without being comforted. That England has culminated, few can doubt who examine her internal condition and the condition of the nations around her, as well as of the United States. Within, she is shaken to her very foundations of moral, religious, and commercial power. The political is no safer. Without, we must see countries extending in arts and arms, in enterprise and wealth, in skill, industry, and freedom, which are rapidly abating her pre-eminence and reducing her in the scale of nations. England must either be very great or very small—either so great as to defy the world, or so small as not to excite its envy and hostility. There are some, perhaps (and probably Gladstone and Bright are among them), who would deny that any evil could arise from the severance of England and Ireland. It is difficult to believe that any one could entertain such an opinion, however he might assert it. We shall soon have the attempt, and possibly not very remotely the event; and the experience will give us results that cannot be gainsaid."

TELEGRAPHIC NEWS.

St. Petersburg, January 14th: The Russian Budget shows a deficit of 36,000,000 roubles.—Reports have reached here from Askabad stating that the Ameer has summoned the Governor of Herat to Cabul, and has threatened him with death on account of his sympathy towards Russia and his marked hostility towards England.—Russia adheres to her choice of the Prince of Mingrelia as a candidate for the Bulgarian Throne until a properly elected Sobranje rejects him, when she will propose another candidate.

London, 15th: The Chamberlain Conference has been adjourned until the meeting of Parliament, in order to enable both sides to consult with their friends.

16th: A letter from Lord Randolph Churchill has been published in which he insists on the necessity of economy in the public expenditure, and says he will co-operate with anybody to obtain the same.—Mr Gladstone has written approving of Lord Randolph Churchill's letter. —Harrowing scenes have taken place on the occasion of the eviction of tenants at Glenbeigh and Kerry, where the police were resisted in the execution of their duty and made twenty-five arrests.

Moscow, 16th: Captain Macdonald, of the Bengal Cavalry, and Lieutenant Andrews, of the Indian Infantry, have been arrested here as English spies. The officers, however, explained that they were sent to Russia in order to learn the Russian language.

Port Said, 16th: The Indian troopship *Euphrates*, homeward bound from Bombay, has passed through the Suez Canal.

London, 17th: The War Office has decided to reduce the staff of the British force in Egypt from the 1st proximo.—In conformity with this decision, Generals de Montmorency and Lennox, Colonels Leach, Sandwith, Cafe and Turner, Majors Kekewich and Green, Captains Fitzgerald, Cooper and Murray will be relieved from their duties.—The persistent and extensive armaments which the Prince of Montenegro is carrying out are exciting much comment in the various capitals of Europe — It was remarked that bodies of Socialists attended the parish churches of Battersea, St. Pancras and Bermondsey, yesterday, and hissed during the prayers for her Majesty the Queen.—The *Standard* of to-day states that the Cabinet have resolved to introduce at the beginning of the Session a Bill for combating with agrarian conspiracy. The Bill will provide for trial by special jurors, and will enable the Magistracy to deal summarily with boycotting. The Bill will be applicable to the whole of the United Kingdom.—It is reported that Sir J. Gorst succeeds Sir Henry Holland as Vice-President of the Council (Education), and that Mr J. M. Maclean succeeds Sir J. Gorst as Under-Secretary for India.—General de Montmorency will command the British forces at Alexandria.—The Cheshire Regiment has been ordered to remain in Egypt instead of the Essex Regiment, which is under orders to proceed to Malta.—Sir George Strahan, Governor of Tasmania, has been appointed to succeed Sir George Bowen as Governor of Hongkong.

Vienna, 17*th*: Armaments on an extensive scale are proceeding throughout Austria.

Berlin, 17*th*: The Emperor William, receiving the President of the Prussian *Herrenhaus*, said he was deeply pained at the rejection of the Army Bill in its original form by the Reichstag, but hoped that it would be passed later on.

Constantinople, 17*th*: A Note from the Porte declares the Bulgarian Regency to be illegal, and requests the Regents to resign the government into the hands of the Powers.—An Army Circular has been issued which regulates the rank and number of Officers under the recent Warrant.—Each Cavalry Regiment will be reduced by one Lieutenant-Colonel, a Captain being added ultimately.—The number of Lieutenant-Colonels of Artillery will be reduced to eighty-two and of Engineers to ninety.—Each Line Battalion will have one Lieutenant-Colonel, a Captain being ultimately added.—Numerous provisions are made to regulate the number of Subalterns.

London, 18*th*: The *Times* says that France having refused, Italy has been requested to mediate between Russia and Bulgaria.

Calcutta, 18*th*: Mr. J. B. Lyall has been appointed Lieutenant-Governor of the Punjab.

London, 19*th*: Mr. Goschen, speaking at Liverpool yesterday, said that the British Government was working in the interest of peace, and would pronounce no opinion on the question of a Prince of Bulgaria until a candidate has been submitted in conformity with the Treaty of Berlin.—It is denied that there is any truth in the statement that two British Officers had been arrested as spies at Moscow.—Sir W. Hart-Dyke has been appointed to succeed Sir Henry Holland as Vice-President of Council (Education).—Sir Henry Drummond Wolff has started for Constantinople and will call at Vienna *en route*.—A catastrophe took place at the Spitalfields Dramatic Club last night. A false alarm of fire was raised, when a panic immediately ensued, and in the rush that was made for the exits seventeen of the audience were killed.

Rome, 19*th*: Count Robilant, the Minister for Foreign affairs, in receiving the Bulgarian Delegation to-day urged the necessity of moderation on the part of Bulgaria, and that she should avoid provoking Russia, with whom an understanding was possible.

Washington, 19*th*: The Committees of both Houses of Congress have strongly approved the Bills for drastic reprisals being made for the treatment of American fishermen by the Canadian Government.

Mandalay, 19*th*: With slight modifications, the proclamation suggested by the Thathanabaing to the Commander-in-Chief will be issued and printed as official in the Vernacular papers in Lower Burma. The Thathanabaing has been assured that his authority will be respected by the Government in Upper and Lower Burma. The Buddhist ecclesiastical cases are already being referred to him.—The Commander-in-Chief arrived to-day at Khanmyat.—Reports received from Tokashat Yen up to the 16th confirm the report that the Wunthoo Sawbwa has fled He left his capital, Wunthoo, on the 12th, with 3,000 men, 40 elephants and all the guns of the town. He has gone northwards into the hills. Our expedition will probably arrive at Wunthoo on the 26th to prevent anarchy.—The Kin Wun Ningyi joins Mr. Burgess there. He expec s to be absent for three months —General Lockhart reports the close pursuit of Buddha Raza. Many camps and stockades have been destroyed. Our cavalry came upon the rebel rear-guard and killed the leader, Magyee Oung Myatha.—On the 18th, Lieutenant Crealock captured 5 Bohs in the Kyoukse district —On the 15th the cavalry and rifles broke up the rebel force by charging. There was no firing.—The younger Choungwa Prince, a grandson of Mindohn, has been brought in. His brother is still out.

London, 20*th*: At a Cabinet Council held yesterday, the Bill for dealing with Agrarian Conspiracy was settled.—England and France have mutually recalled their Consuls from Zeilah, and harmonious action on the Somali Coast is expected.

Rangoon, 20*th*: A dangerous conspiracy has been discovered at Mandalay, the young Prince of the house of Aloung Hpyah, son of the Merkerra Prince, and grandson of King Mindone Min, has been arrested on a charge of conspiracy to burn down the town.—The Prince's elder brother is at large in the Ava district.—The Government refuse all information about this affair.—General Roberts will reach Sagadoung on the way to the Ruby Mines to-day.

WE SHOULD BLOT OUT DISEASE IN ITS EARLY STAGES.

THE disease commences with a slight derangement of the stomach, but, if neglected, it in time involves the whole frame, embracing the kidneys, liver, pancreas, and in fact the entire glandular system; and the afflicted drags out a miserable existence until death gives relief from suffering. The disease is often mistaken for other complaints; but if the reader will ask himself the following questions he will be able to determine whether he himself is one of the afflicted:—Have I distress, pain, or difficulty in breathing after eating? Is there a dull, heavy feeling attended by drowsiness? Have the eyes a yellow tinge? Does a thick, sticky mucous gather about the gums and teeth in the mornings, accompanied by a disagreeable taste? In the tongue coated? Is there pain in the sides and back? Is there a fullness about the right side as if the liver were enlarging? Is there costiveness? Is there vertigo or dizziness when rising suddenly from an horizontal position? Are the secretions from the kidneys highly coloured, with a deposit after standing? Does food ferment soon after eating, accompanied by flatulence or belching of gas from the stomach? Is there frequent palpitation of the heart? These various symptoms may not be present at one time, but they torment the sufferer in turn as the dreadful disease progresses. If the case be one of long standing, there will be a dry, hacking cough, attended after a time by expectoration. In very advance stages the skin assumes a dirty, brownish appearance, and the hand and feet are covered by a cold, sticky perspiration. As the liver and kidneys become more and more diseased, rheumatic pains appear, and the usual treatment proves entirely unvailing against the latter agonising disorder. The origin of this malady is indigestion or dyspepsia, and a small quantity of the proper medicine will remove the disease if taken in its incipiency. It is most important that the disease should be promptly and properly treated in its first stages, when a little medicine will effect a cure, and even when it has obtained a strong hold the correct remedy should be persevered in until every vestige of the disease is eradicated, until the appetite has returned, and the digestive organs restored to a healthy condition. The surest and most effectual remedy for this distressing complaint is "Seigel's Curative Syrup," a vegetable preparation sold by all chemists and medicine vendors throughout the world, and by the proprietors, A. J. White, Limited, London, E. C. This Syrup strikes at the very foundation of the disease, and drives it, root and branch, out of the system. Ask your chemist for Seigel's Curative Syrup.

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CONTENTS.

Scientific. The Spectroscope.
The Sun's Constitution.
Aurora Borealis.
Evolution.

Religious. Ode to immortality.
New Year's Address.
Progress of Christianity.
Belshazzar's Feast.
Peace in the Present.

Biographical. Lord Dufferin.
Wm Pitt. Cornelia.
Descriptive. Falls of Niagara.
Bait Ullah the Shrine of Mecca.

Missionary. Christianity of necessity a missionary religion, because of the command of its Founder and its own nature. The Mission Staff of the Presidency, also of Calcutta and Madras.

Temperance. Personal aspects of the question. Legislation; its utility and morality.

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The Bombay Christian Almanack—We are in receipt of the new issue of this annual, and congratulate those who labour in preparing it and the excellent appearance it makes; it is a very attractive volume worthy to lie in anybody's drawing-room table or Merchant's desk. The pictures are mostly new and very pleasing; there is an excellent article by Mr. Alexander, Secretary Bombay Tract and Book Society on the Spectroscope and Solar Physics presenting briefly and perspicuously the results of recent solar investigations. We notice the information concerning religious associations in Calcutta and Madras as a new feature, enabling us to see at a glance how much greater the Missionary forces in these cities are than in Bombay the largest of the three. There are some Biographical articles, a good deal of religious matter, and the usual variety of information looked for in a publication like this.—*Bombay Guardian.*

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One of the three biographical sketches is that of Cornelia, the Mother of the liberal-minded Gracchi, who perished in their attempt at what was denounced as revolution. "Among the famous women," we read, of the Roman Republic, the name of Cornelia may be placed first. She was of noble descent, and became the wife of Titus Gracchus, a prominent personage in those stirring times. Tradition affirms that the house was once assailed by two serpents and the augur declared that, if the male serpent was allowed to escape and the other killed, Cornelia would die before her husband; but, if the female serpent escaped and the male were killed, the husband would die first. Without hesitating the affectionate husband told the augurs to put fortune on the side of his wife, and, strange to say, the prophecy came true. Left with twelve little children, she devoted herself to their upbringing with a devotion and wisdom which won her universal esteem. Uniting the severe virtues of the old Roman matrons with the knowledge and refinement which then began among the higher classes in Rome, and her sons, who afterwards attained to fame as the strenuous advocates of the rights of the poor, received an excellent intellectual and moral training. Cornelia rejected every offer of marriage, even refusing the hand of Ptolemy, King of Egypt. "The buried ashes," says Valerius Maximus, "of her husband seemed to lie so cold at her heart that the splendour of a diadem and all the pomp of a rich kingdom were not able to warm it, so as to make it capable of receiving the impression of a new love." In the cut presented by the Almanack before us, we have preserved to us the story, now familiar as a household world, how, when on a visit, a friend displayed, with ostentatious pride, her jewellery; when Cornelia, calling her two sons to her side, presented them as *her* precious jewels. After the death of these two sons, who fell in defence of 'the claims of the poor,' she retired to Misenum, and there drew constantly a great company of men of letters and high social position, charming them with the story of her sons' struggles, and astonishing them; as, without betraying any emotion she told of their violent death. "They were ignorant," says Plutarch, "how much an excellent temper and good education can exalt the soul above fortune and enable it to triumph over sorrow."—*Daily Telegraph and Deccan Herald.*

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